2: Schaden--179 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/137 cont./

768 775 [428] continue to be the property of his mboguá, which is the reason that nobody can inherit them. The mboguá would come to look for the one who tried to appropriate them. Pablo Vera of Yrofíí confessed that sometimes an old man keeps the objects of the dead man, because he will die within a short time anyway.

764 In the Kayová cemeteries, to the extent that I am familiar with them, the graves are very close to one another. The burial is done in hammocks, the grave being "seven spans" deep (Capitão Alberto). It is also customary to leave on the grave the pole used to carry the hammock with the deceased. In general, the burial takes place on the day immediately following the death (18).

[766] 18. /From p. 152 of the original source./ An extraordinary case, reported by the former administrator of the P. I. Benjamim Constant, is that of an Indian woman attacked by wildfire, who, there not being any cure, was buried still alive; a very deep grave was dug, so that she would not get out.

• 765 177 In spite of the resistance of the individuals more averse to innovations, the younger Kayová generation of the Mato Grosso villages has adopted the so-called "wake of the cross," a week after the death of children or youths. It is a feast, common in [171] Paraguay and among the caboclos of the southern Mato Grosso region, which is held in the house of mourning, extending far into the night; guitar music accompanying songs in Guaraní ("Paraguayan polkas"), dancing (principally when it is a matter of a child), and fireworks, all moistened with a great deal to drink. The cross, accompanied by burning candles, is kept in the house until the feast is finished; on the following day, in the morning, everybody goes to the cemetery, planting it on the [775] grave. This usage is based on the belief, current in the neighbor- [171] ing Paraguayan population and analogous to ideas of the Guaraní

2: Schaden--180 E-4,5 (1948-1954) 1962 SM4 Guarani SM4

/137 cont./

765 177 [775] [171] [829] religion, that the child, when it dies, becomes a "little angel" and goes directly to heaven; thus there is no reason for grief or sadness. Capitão Alberto of Amambai told me: "A wake is no good, for the people make merry; this is not the Indian way, all should go sadly to the cemetery to take the deceased." In any case I have the impression that the feast of the "wake of the cross" among the Kayová is not accompanied by acculturation that is properly religious; what interests the Indian is the recreational aspect and the socializing. -- At the only burial that I had an opportunity to observe -- that of a dead child at Amambai -- one could indeed see that the members of the family were sad, but, on the other hand, there were no manifestation of mourning whatsoever. And more than once I have been told -- contrary to what V. D. Watson states (19) --

764 [114]

19. /From p. 152 of the original source./
V. D. Watson, 1944, p. 40.

that it is always like this: very little weeping and no /138/ crying out. Furthermore the Kayová say that they originally buried the dead, whether children or adults, without a funeral ceremony of any kind -- a statement not very likely, however. In any case, for the children they know prayers of "sad remembrance," sung either on the day of the death or at a later time.

764 178 [182]

764 775 Like so many other religions, that of the Guaraní in its diverse modalities, offers to the faithful the hope of seeing the dead beings again in the Beyond. To this is linked the usage of burying the dead in a recumbent position, with the feet toward the east, "so that the spirit will find the path of the sun" (Capitão Alberto). Actually, it is a case of setting out for the yvý marã eỹ, the mythical paradise of the Guaraní, which many believe to be located in the direction of the east. According to Marçal's explanation, the journey of the dead to the Land without Evil will be made shortly before the destruction of the world, which will be a victim of fire.

[773]

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594 The elementary family among the Cayuá is a self-sufficient unit with regard to the economy, suffering enormously with the loss of one of the persons participating in the economic activity, to the point of its ceasing to function in the case of loss of one
586 of the members of the couple. Divorce is common, it sufficing for this that one of the spouses declare to the other that he is
587 going to leave. In general they do not wait long to realize a new
581 marriage. Marriage is considered a very natural and commendable thing, so that nowadays there are few young people who are not married.

753 Deaths There are two principal types of sicknesses that can afflict the individual. The so-called "sicknesses of people" are thought to be cured by the use of the large number of remedies known by the Cayuá. But for the ailments caused by sorcery no
761 means of cure are known. Although not a very common event, at times the death of some child occurs, which, nevertheless, seems to cause only a relatively small disturbance in the life of
765 the close relatives. The death of an adult is followed by the
764 mourning of the close relatives. It is customary to bury the body the day after the death. They dress it completely, sometimes even with two or more changes of clothing, because the case of a son or daughter who gives a dress to the mother or a pair of trousers and a shirt to the father, on the occasion of their death, is not rare. After the corpse has been placed in the hammock of the deceased, it is taken to the cemetery. The hammock is carried by two men at the same time, distant relatives and friends of the deceased, who take turns after intervals. The objects of personal use are buried with the body, except those of value, such as iron pots, which frequently pass into the hands of some close relative of the deceased. The mourning is great on the occasion of the funeral. All the women weep a great deal, and the men who are close relatives of the deceased also weep. After the body has been placed in the grave, the tomb is closed, a large gourd being put on top of it.

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

The Caingua of Paraguay inter the corpse in the bush and build a miniature hut on the grave. They burn the dead man's house and sometimes the whole settlement. For a short time they bring food to the grave and keep a fire burning upon it. Secondary interment is reported for the *Mbyá* chiefs. A dead person's name is taboo.

As among the *Tupinamba*, visitors and members of the community were received with tears and expressions of sorrow. These manifestations of grief took place probably only if somebody in the village had died. (See Etiquette, p. 86.)

According to the *Apapocuva*, after death a soul first attempts to reach the Land-Without-Evil where "Our Mother" resides, but even if it passes the demon Añy unscathed, other souls may detain it until its reincarnation. Those who have suffered a violent death or leave behind a beloved person or have been frustrated and are reluctant to go to the hereafter, are likely to haunt the familiar places of life until they are expelled or are reincarnated in a newborn baby. Children's souls are the only ones that can easily reach the Land-Without-Evil (Nimuendajú, 1914 a).

CANNIBALISM

Cannibalism, although never attributed to modern *Caingua*, was an honored practice among the ancient *Guarani*. Its ritual seems to have been the same as among the *Tupinamba* (p. 119). The prisoner was well treated and was given a wife; but finally, after many months and even many years of captivity, he was ceremonially sacrificed on the village plaza. Like the *Tupinamba*, the *Guarani* prisoner pelted his tormentors with stones and boasted of his great deeds and of those of his people. Children were urged to crush the victim's skull with small copper axes and to dip their hands in his blood, while they were reminded of their duties as future warriors. According to Ruiz de Montoya (1892, p. 51), everyone who touched the corpse with his hand or with a stick and everyone who ate a morsel of it assumed a new name.

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—Decorative art among the *Caingua* is limited to the simple geometrical patterns of basketry work, and to the motifs painted on pottery, incised or burned on gourds. Lozenges are one of the favorite designs; anthropomorphic or zoomorphic themes are exceptional.

Games and toys.—Small children show certain skill at modeling men or animals of wax, clay, or palm leaves. Their favorite recreations are wrestling, racing, hide-and-seek, tug-of-war, shooting, and dancing. The toys mentioned by our sources are noise-producing tops and buzzing disks.

The ancient *Itatin*, i.e., the *Guarani* north of the Apa River, played

A shaman is a man who owns a great many magic chants, which he uses for the common good of his people. He must also be capable of leading a ceremonial dance, of playing the rattle gourd in the different modes, and of performing the rites befitting certain circumstances. The main test of his skill is offered by the harvest dance, which can be successfully organized only by full-fledged shamans. By his "voltes" and jumps, the shaman endeavors to make his body "light." He must also have frequent dreams, because they give him superior knowledge and insight into the future.

The ancient *Guarani* and even many modern groups assign disease to the intrusion of an object into the body. The *Apapocuva* visualize the source of the illness as an invisible substance that the shaman sees after he has chanted for several hours. The treatment's aim is to extract that substance and to endow the patient with magic power.

Legends and historical traditions both attest the extraordinary prestige enjoyed by some shamans of old who were leaders of their tribes. After receiving their inspiration, these great men retired into the wilderness, where they lived on celestial food. By constant dancing some *Apapocuva-Guarani* shamans gradually subjugated their animal soul, strengthening their ayvucué, or peaceful soul, until they could fly toward the heavenly Land-Without-Evil.

Among ancient *Guarani* great medicine men worked miracles by their chants. With their saliva they caused death. They were strong enough to drag a whole tribe across a large river. They claimed absolute control of all natural phenomena, including stars. After their death, their bones, kept as relics in luxurious hammocks hung in special huts, were worshiped and consulted as oracles. Ordinary shamans added to their prestige by sleight of hand.

Shamans are not only responsible for the religious life, but also interfere in the administration of justice. Whenever a succession of misfortunes is imputed to witchcraft, the shaman unmasks the sorcerer, who is savagely killed. The shamans' political power derives, naturally, from their prestige and from the fear which they inspire. Usually, witchcraft is blamed on a neighboring tribe. Sorcerers kill their victims by practicing witchcraft on their exuviae.

MYTHOLOGY

The high-sounding names of the main characters in the *Apapocuva-Guarani* mythology tinge it with a solemnity quite foreign to the versions of the same motifs collected elsewhere.

The story of the creation is told in impressive terms. At the beginning there was darkness, and the Eternal Bats fought in the night. Our Great Father found himself and created the earth, which he propped on the Eternal Cross. With him was a companion, Our-Father-Who-Knows-Everything. Our Great Father made a woman, Our Mother, whom he